his wife's death her father approached Stu x and asked him whether he would care to marry one of her sisters. The dead woman had two brothers and three sisters and her family sympathised with the bereaved husband. Stu x was very much pleased and married one of the sisters. Such a marriage with the sister of a deceased wife is known as a (1) whalamauk m and is common if the wife's family respect the husband, but not otherwise. It is against the law for a man to marry two sisters at the same time. His new wife took the place of the murdered woman and Stu x once more went hunting, at which he had such success that many youths were constantly employed carrying in his game. Within a year his wife bore him a male child who became the Stu x mat obtained x kwaladjut at the time of the famine.

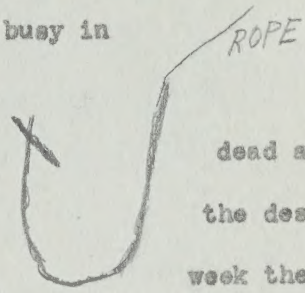
(2) 1144 Soon after the first people came to this earth the bodies of stalt m s alone were placed in tree boxes. Jim Pollard's grandfather, Smac n, was placed in a tree under a thick branch where no rain can penetrate.

1145 A knife scraper of slate is a stuh k.

1146 The name of the river which enters the head of North Bentinck Arm from the north, entering close to the Bella Coola River is the Nut e xzkwan .

1147 Not long after the first people had come to this earth Qwax taught an stalt stalt m , Qa phaok by name, how to catch (3) q (4) s, Black Cod, by means of hook and line. It was summer at the time and Qa phaok began to make preparations for fishing early the following year. He instructed his wife to take three female assistants with her to the woods to collect a large quantity of uqa t, cedar bark to be used for making the long

line which had to be at least 300 yards in length owing to the depth at which Black Cod are found in Labouchere Channel. The four women returned after four days with a large amount of the material with which they worked all summer and the following winter. Meanwhile Qa phaok, with three male assistants, was busy in the manufacture of hooks, kamol (1), in the shape shown in the accompanying sketch. They were made from the knots of dead and fallen hemlocks. The interior was first cut out, bent into the desired shape, smeared with mountain goat grease and tied. After a week the lashing could be removed and the hooks retained their desired shape. By January all was ready and the onerous task of lashing the many hooks to the line had been completed.



Qa phaok set out (2) with a number of companions to Qot n los, Labouchere Channel, where they caught a large number of Qle k n d lte t for bait. These are small fish resembling a sardine, commonly used for bait, in fact d lte t means "bait", These small fish were caught in the evening and the cod line was thrown out the next morning before the fishermen ate. No fisherman or hunter would dare to start out having first eaten, this is a strict regulation, sh ai x. Qa phaok had great success, catching over one hundred cod at a single time owing to the very large number of hooks on his line. It was winter so he did not lower his line more than once a day. He fished steadily, drying his spoil as he continued until April, by which time he was able to lower his line three times every day and catch an enormous number of fish. As many as saw his success were amazed at it, and many copied his method, since that time the catchin of cod with hook and line has been a common practice.

When Qwax taught Qa phaok how to catch cod he also instructed his wife how to clean and prepare them, and admonished her above all to throw the entrails back into the ocean. The woman remembered this injunction, but (3) she made a great many mistakes in the way she cut up the fish. Komokwa, the stalt m of the siut dwelling beneath the

ocean, being siut, knew of this, and was angry at the insult offered to the Black Cod, of which, as all other fish, he was stalt m . The underwater siut hunt for their stalt m so the latter sent the Black-fish, siut, with instructions to carry off Qa phaok's daughter, a pretty girl named Aixtz mka, who always deposited the Cod refuse into the ocean. The Black-fish watched the girl as she came to the edge of thesea, and took advantage of her going a short distance into the water to carry her off. To the human on the shore it appeared as if she had been devoured by the Black-fish, in reality they bore her in their canoe,which, like that of the salmon,is invisible to mortal eyes, to Komokwa's house. Here she found herself among many strange fish, and in the presence of the mighty Komokwa who wore his usual broad-brimmed hat. Several people on shore had seen Aixtz mka being carried off, they told Qa phaok and his wife who grieved for her thinking her dead. In mourning they stopped fishing and tore their hair. From afar Qwax saw their grief and came to ask its cause. Qa phaok answered, "For some unknown reason I have lost my daughter." Qwax replied, "I think it must be due to you having cut up Black Cod in some manner other than the way I directed you, if you had followed my instructions you would have had no trouble come upon you."

Meanwhile Komokwa had been questioning Aixtz mka; "Why does not your mother obey Qwax's instructions about cutting up Black Cod? She has been committing a very serious mistake, but I shall return you to your parents to-morrow and you can tell them." The land in which she found herself was much like ours, containing a river, and with the ocean as a sonx over it; the land under the earth where the dead go is also similar to our own, with a river, but the sun and the atmosphere is green there. An old woman, Snukulh als Komokwa, who was living in Komokwa's house,told Aixtz mka not to eat any strange food which her captor-host might offer her, otherwise she would be unable to return, whereas if she ate nothing except what she was accustomed to eat at home she would be all right. Presently someone asked Aixtz mka what she would like to eat; she named several of her favourite dishes and these were given to her without demur. Next morning, it was really next year but she did not know that it was, Komokwa prepared to

send her back. From the doorway of his house she could see the cod lines dropping down through the water and Komokwa asked her whether she saw her father's. "No", she replied, "he is not there." In what seemed a few minutes, in reality it was several months because Qa pkaok did not begin his fishing until March, she saw his canoe approaching and said to Komokwa, "That is he, I recognise his paddle." Qa phaok dropped his line but as he did so he began to cry, thinking of his dead daughter. Acting on Komokwa's instructions, Aixtz mka grasped the lowest hook, while Komokwa sent a Black Cod to each of the others. After a couple of hours Qa phaok recovered from his spasm of grief and hauled up his line, assisted by his two sons who were with him in the canoe. So great was their amazement at seeing Aixtz mka on the line that they refused to believe their eyes and wanted to throw the line back, but she quickly called out, "I am your daughter." The father thankfully drew her to the boat and kissed her passionately, exclaiming at her long absence; this was the first she knew that she had been away for more than a single night.

Her two brothers called out, "Qa phaok's daughter has returned, haul in your lines." The news was passed from boat to boat, the fishermen drew up their lines and hurried ashore to Qa phaok's house, eager to hear what had happened. Fresh sand was spread on the floor, as is always done when a person has been in contact with siut, otherwise he or she will be unable to enter. Aixtz mka told them everything, how her mother had erred in cutting up Black Cod, "as a result of which Komokwa sent the Black Fish to catch me so that I could be taught. You must be very careful to cut them up properly, otherwise trouble will come upon you." The proper method, as taught by Qwax, was to split the fish cleanly without severing the bones, Qa phaok's wife had erred by severing the bone sqwu an, the equivalent of the collar-bone. She told them of the fish that abounded in Komokwa's house, of the Red-fish, qlakwitq , which disobeyed their mother by playing outside his house where often their stomachs were forced out from their mouths so that they floated up to the surface, of Komokwa himself and of

his large hat, and of all the denizens of that underwater world. The people listened attentively and ever since Black Cod have been cut up in the proper fashion, though if Aixtz mka had ~~be~~ not been carried off to Komokwa's house Qwax's wise teaching would have been forgotten.

Not long after his daughter's safe return Qa phaok gave a m. He took for himself the name Komokwa, and at the same time imitated in his own house every thing that he could which his daughter had described. Thus there were ~~mmkaxaf~~ imitation fishes, especially the halibut, around the house, while the Red-fish were shown as wooden models which could to drawn up to the roof by hidden strings, representing the manner that the fish floated up to the surface of the ocean. Komokwa himself was shown with his huge hat, ~~mkikm~~ When Aixtz mka had been under the water Komokwa had shown her the m tlakila whistles, and on this m they were used while the girl was concealed inside the qlusta. This was the origin of the s saok ceremonial, ~~fram~~ which spread in time from the stait people to the Bella Coolas. The name Komokwa passed in time to Qa phaok's son, who when he gave a m arranged his house in imitation of Komokwa's; since that time whoever has given a m when the possessor of this ancient name has decorated his house in this same method.

The above is not a smaiusta, but it is a personal possession of the Pollard family obtained from the marriage of Jim Pollard's mother's mother to an stait man.

1154 No one dares to ~~mmxkkxmamm~~ speak of Komokwa by name when on the ocean, otherwise he would hear and the person who had spoken would be sucked down to the land beneath the ocean as if by a whirlpool.

1149 During heavy rain Jim Pollard is able to go to some quiet secluded spot where he cries out in a loud voice, "H mh m lotla, please open Nuqlials (the vague upper heaven above Sonx) where dwells your son Sli whan x, let his face shine forth." The utterance of exactly these words in secret and in a loud voice causes the rain to cease. This is a secret powerful possession of his, inherited from his father's brother and having descended through a long line of ancestors from the early times when Qwax taught it to one of his forbears.

Nuqlials is a distant and rather vague heaven above Sonx . Sometimes on a cloudless day the brilliant blue of the zenith appears almost green in its intensity, and this green is said to be Nuqlials. S nhalotl himself spends much of his time in this Nuqlials, descending to Nusqwalwhaista for the winter ceremonial. H mh m lotla, who is a friend and associate of S nhalotla, likewise spends much of his time in Nuqlials with him, and with his own son. Sli whan x is not the son' own name, it refers to the majesty and unapproachable distance of the upper heaven which is his home.

1156 Once Qwax said to Qtai s t , an unmarried woman, "I know where there are a great many K p x, crab-apples; get your basket, qai, and come with me to get some." Qtai s t was glad to do this and the two set off together. Presently they came to a place where crab-apples grew abundantly, "Is this the place?", asked Qtai s t . "No," replied Qwax. A little later they passed a spot where the apples were growing in profusion, but again Qwax said that this was not the place, and he said the same when they passed a third suitable place to pick. The wily fellow had investigated the land on a previous occasion and was leading Qtai s t to a spot where some crab-apples were growing on the shore of a tidal inlet. The two finally reached this spot, it was a lonely place far removed from any inhabitants, with a few crab-apple trees growing on the shore of a small tidal creek with the limbs projecting out over the deep water: and Qwax told his companion that this was their destination. Qtai s t climbed one of

the trees and began to pick, but immediately Qwax asked her to throw some of the fruit down to him, and she did as he asked. Qwax gulped these down, and at one asked for more, and again she complied, but almost immediately he asked a third time, and when she had given him more he asked a fourth time. Qtai s t became angry, "No. Get some for yourself, there are not many here and I do not intend to spend all my time picking for you," she replied. "You must not speak like that to me", answered Qwax, "or I shall cut off your leg." Qtai s t was not alarmed, instead she answered boldly, "All right, go ahead." Qwax took his stone axe, climbed the tree, and severed her leg just above the ankle; Qtai s t and her foot both fell down into the deep water and Qwax fled away. The woman swam ashore little disturbed by the loss of her leg foot, tied up her injured leg in her tump-line, t nihot , and hopped away supporting herself on a mila.

Presently she reached the village and hopped to and fro outside singing happily, "Nowakila (Qwax's stalt m name) has cut off my foot with his axe." All the people saw her and wondered. Then she said, "I will give my a mut , necklace of dentalium, to whoever will recover my foot." First the Gull tried, but he could not stay under water long enough to recover it, but the Loon, a ks m, volunteered his services, dived down and brought her foot back to Qtai s t . She tied it to a stick which she carried over her shoulder and paraded the village singing merrily, "What is it that Qtai s t is carrying? She is carrying her foot that Qwax cut off." Then she went into the forest at one end of the village, collected a large quantity of hemlock gum with which she stuck her foot in position at the bottom of her leg and reinforced the junction with pliant sticks. Once more she paraded up and down the town, this time singing, "Qtai s t 's foot is now gum." For ten days she kept her foot imbedded in the mass of gum, then when she removed this her foot was as well as ever. Qwax was amazed, but said nothing, in fact the two avoided each other as much as possible, especially after Qwax had once invited her to accompany him picking berries, and she declined

on the ground that she was afraid. It is from Qtai s t 's use of hemlock gum on this occasion that the Bella Coolas learnt of its healing powers. It is now commonly used for wounds and fractures, softening the damaged parts and helping the wound to close.

The above is a s msma, that is a story which is not personal property, and accordingly cane be told by anyone.

1160 In the beginning of the world if a man wished to paint his face or beautify himself for a dance he was unable to do it himself owing to lack of a mirror, and was forced to have the assistance of a friend. Qwax remedied this by making a stone basin, called Anilxsaix, near Kimsquit. This was used as a chamber-pot and the liquid in it, whether urine or mererain-water acted as a mirror, Not only the Kimsquit people, but guests as well, always used this Anilxsaix whenever they wanted to paint their faces, mukus m, or to wash and beautify themselves, tutus tzul; in this way Qwax's name became renowned. From the construction of this article ~~Qwax~~ the name Nuskalata, chamber-pot, was used for the small daughters of stalt m s. It is not a a tut name, merely a play name. Samuel King's daughter and a Bella Bella woman now use it.

nustibusta.

1160 After the first people had increased on this earth and had lost much of their supernatural power, conditions became similar to those existing before the advent of the white man. However at that time only gray-haired men could be initiated into the ranks of the kukusiut while the younger men had their own organisation, that of the ~~xxxik~~ a lk. Friction was constantly arising between these two organisations because the young men, who were superior in physique to the old, were often not as impressed at the latter's powers as the kukusiut would have desired. During the summer the members of the two organisations lived amicably together, as was indeed to be expected as they included members of thesame family, but for the winter ceremonial season the a lk assembled at one village, Th t siq, while the kukusiut held their rites in Nut l.

This was the state of affairs at Kimsquit, my informant could not state whether it was the same at Bella Coola. (NOTE.) I believe that it was not. Formerly no man was initiated into the kukusiut until he had reached years of discretion, but I never heard of the rule that he must be gray-haired. The Bella Coolas have heard of the a lk and laugh when they speak of their foolish dances, but little is known concerning them.)

About 500 years or so after the first coming of the people to this earth an a lk stalt m , X mx mlaix by name, chanced to meet in the woods an old man who was a k m, that is he was a kukusiut alhotla, at the time supposed to have vanished from the world and to be in the mysterious regions aloft. The alhotla spoke to X mx mlaix, "In coming on me you have fallen into trouble to-day, you will soon be a corpse." The a lk was a younger man than the other, although his hair was beginning to turn, so he was not afraid and answered, "No it is you who have fallen into trouble, you are old and feeble and if you try any tricks on me it will be the worse for you." But the older man reiterated, "My age has nothing to do with it, you have met me and will die." At this juncture two of the alhotla's guardian-companions appeared on the scene, but X mx mlaix was still full of scorn because they were both old and unarmed, whereas he was a powerful man and armed with an axe. Presently his two other assistants came up and X mx mlaix relapsed into silence, the odds were too great for him. The alhotla spoke, "You are now a k lat of mine", meaning that "You will become a kusaut through my power." X mx mlaix agreed, but added, "I am giving the a lk ceremony of am b l l a, it takes place to-night, in fact I am even now on my way to cut the alhaksta, let me complete my own ceremonial to-night, and I shall then join your ranks." The kukusiut agreed, delighted at gaining such a strong initiate to their numbers.

X mx mlaix called six of the a lk to him and told them what had happened: they were greatly perturbed, because X mx mlaix was their stalt m and the leader in their ceremonial, the pivot of their rites. That night the a lk composed a new song mocking the kukusiut, describing how they had fallen down until their anuses were uppermost;

several kukusiut heard it and were worried because they thought it would be a prelude for more trouble with the a lk and dreaded what might be the outcome. But X mx mlaix carried out what he had promised and was duly enrolled as a kusiut. Many a lk were ina tz, a word difficult to translate signifying lonely, deserted, lost without their leader, and these joined the ranks of the kukusiut. The latter were overjoyed at this successful conclusion of the dispute between the two organisations, and as they became strengthened, so more and more a lk deserted their own ranks to join the kukusiut. The song which the alhotla used on this occasion described how he had encountered a strange creature, the uninitiated X mx mlaix, over whom his power had prevailed and whom he had brought into the fold. Since that time younger men have been initiated as kukusiut and the friction has ceased. Before the coming of the white men youths of about 20 were commonly initiated.

On one occasion X mx mlaix and the alhotla each desired to hold their qotl m of his ceremonial on the same night. It was obviously impossible for the people to be in the two houses at the same time, so the two principals agreed to meet and shove against each other, the one who succeeded in moving his opponent being declared the winner with the right to hold his ceremony at which the loser would be present. X mx mlaix prevailed and the alhotla duly went to his opponent's village and called the people to X mx mlaix's ceremony. Since that time if two men in adjacent villages at Kimsquit desire to hold qotl m on the same night each deputes a strong man as his representative and these two meet on the road between the two villages where they shove against each other, the loser being he who first cedes ground. The winner's principal can then hold his qotl m without the counter-attraction of the other ceremonial. Such a shoving contest is known as listm q .

1166 Some 500 years after the arrival of the first people on this earth the people from Nutl l village decided to raid the inhabitants of Elko Harbour, stait people. The raid was arranged ceremonially, resembling in fact a tournament rather than a fight. Twenty canoes were used; these were of two kinds, m lka and t mkw l , both differing in shape from the ocean canoe in recent use among the Bella Coolas. The former type, which was seen by Jim Pollard when a young man, had a higher prow that the usual pattern, while the latter type is not now known though Jim Pollard's mother's grandfather saw one when a young man. It was named from a bird (probably the White-Fronted Goose, Anser Albifrons Gambeli) the plumage of which rustled in flight with a noise like that of the canoe passing through the water. The first part of the tournament was to select the representative warriors; twenty men were chosen each of whom stood in the prow of a canoe holding fully spread out a moose-hide which served as a shield for the paddlers. To test the strength of these warriors the canoes containing them were driven towards the beach from which the inhabitants of the village showered stones against the moose-skins, the test of strength being to support a skin under the avalanche of projectiles. During the first sham attack perhaps six men were laid low, the next day theur were replaced by others who were equally tested, until after a few days the twenty strongest men in Nutl l had been chosen. They also selected the captain, Sinu t .

In a tournament of this kind fair warning is always given to the side which is to be attacked, so when all was ready a canoe was sent ahead to notify the stait people, and to inform them of the number of canoes and strength of the crews to be sent against them. That night the stait people tested their strongest men, so that the following day when the fight took place it was a fair contest, twenty canoes against twenty canoes. First ten canoes advanced against ten opposing canoes, each singling out an adversary. The crews threw stones over and around their own bow man, both at the protecting moose skin of their adversaries, and over the top of it onto the heads of the rival crew. If

the bow-man fell the members of his crew were left defenceless and suffered heavy casualties if they continued the fight, but if they chose to abandon the conflict the winning canoe merely watched without making any effort to pursue the vanquished. In this particular contest the Nutl l people were triumphant, eighteen of their canoes winning while only two were defeated. Sinu t used his war-song, keeping time to it with his paddle; a war-song is exe tla, one of these belonged to the people of Dean River and another to those of Salmon River. They were used when a war-party was setting out, when returning after victory, and also at the death of a stait m .

any tournament, i.e. either with slings or missiles cast by hand is musak mtam x,

A tournament such as the above is known as tait m x, one took place when the inhabitants xixxx of a village wished to demonstrate their prowess but had no cause for war. Such contests took place until recently with the coming of the white man. No slaves were taken and the warriors did not quit their canoes.

Tournaments sometimes took place in which the stones were not thrown by hand, but by slings, sk lx t m, a weapon the use of which was taught by Qwax.

The above is a salatz i .

1170 About thirty or forty years ago there was a disastrous fire at Qomkotz during the winter ceremonial season, Several kukusiut who were in concealment and were supposed to be aloft had to rush out pell-mell with the amki meta. This was of course a terrible disaster to the sacred rites, which would have been punished but for the presence of the Hudson's Bay Post and white influence. Several Bella Bellas were present; in the old days they would have held a meeting on their return home to decide which of the other tribes, Fort Ruperts, Rivers Inlets etc. they would summon to send a raiding-party against Qomkotz. The tribe chosen would have been notified by messenger and would have had no option but to send the expedition to ravage Qomkotz alone, no x other town would have been attacked.

1170 When Jim Pollard's mother's mother was a baby a Kitkatla war-party attacked Kimsquit but with little success, while the raiders suffered the loss of four canoes and many men.

1169 During the winter ceremonial season a kusiut never loitered around the village, smiling and laughing, instead always walked wherever he was going with a fixed look on his face, as if his mind was occupied with weighty problems. This was to impress the amkl mata with the importance and awe of the ceremonies which were taking place.

1169 On visiting my informant one morning in July 1922 I found him greatly worried; the preceding night he had locked his pet dog outside the house to give warning if anyone approached, but when he awoke in the morning it was inside. There was no possible hole through which it could have entered and he was full of forebodings as to what it meant. In his youth my informant had walked in his sleep and he was half convinced that he must have got up in the night in answer to the crying of the dog, which was used to sleeping inside, and let it in; this was obviously what had happened. He talked of killing the dog, his great favourite and constant companion, because of this unusual happening. Any strange behaviour on the part of an animal is regarded as a signal of death, only to be averted by killing the animal. If the dog had spoken to its owner in his own language he would have killed it at once. I described this to Jim Pollard who was a friend of Schooner's and he was alarmed, but begged me not to tell Schooner that.MS

1172 Before the introdyction of razors disguised the fact the Bella Coolas were often heavily bearded, while the Carriers were hairless on their faces like Chinamen. A Bella Coola man now living, aged about 60, and regarded by the whites as a half-breed, has a heavy and curly beard. My informant considered him to be a full-blooded Indian, adding that such beards were not uncommon, and that no one knew of the man's mother having consorted with white men.

1172 In the old days the dignity and ~~xx~~ importance of the Kusiut ceremonial was accentuated by the presence in Bella Coola of a large number of Carrier Indians who passed the winter there and from whom the mysteries were jealously guarded.

1172 A man is blinded if a bat flies into his face or if the dropping of a raven falls on his upturned face. He can be cured in either case by rubbing a bird's feather in a raven's liver and rubbing this across the eyes. For one year after this cure he must refrain from all sexual intercourse or the malady will return.

1174 Jim Pollard has seen two women who did men's work. One was a Carrier Indian who dressed as a man and used to hunt animals, she was not married and her sexual organs were reputed to be peculiar. The other was a nortern woman, ~~probably Kitlope,~~ but he knows little of either case. He likewise knows of two men who dressed like women, did women's work and didnot marry. They were said to have an aversion to women and to have unnatural organs. Neither of these men were Bella Coolas, but he thought that such perversions might well have occurred in his own tribe.

1174 There is a huge tree behind Nusmata on the branches of which live innumerable owls.

1174 If an owl calls the name of a dead man to a living the latter will soon die. VERIFY.

1174 There is a strange bird the appearance of which heralds a death, such appeared befor the death of Mrs. Smauel King. GET MORE DETAILS.

1173 Mrs. Clayton has several times seen the dance dramatising the birth of the flowers.

1174 Jim Pollard's son saw a black-faced creature, ulkike anything he had ever seen. He told his fatner of it and the latter was much worried, thinking that it foreboded the death of his son. Shortly after the son did die. DETAILS INCOMPLETE.

1176 When a young man Jim Pollard was once getting water in company with two others, a man and a woman. The three were startled by hearing a series of snorting gasps. Almost at once his two companions k began to do likewise, blood rushed from their mouths and genital organs and they soon died. They had been malevolently visited by S ai x .

1176 The dead communicate among themselves by whistling; this language is understood by an a kw l . It is an omen of bad luck for the living to hear this.

1176 On one occasion Jim Pollard was encamped on the ocean when the dead threw stones at him. He hurriedly decamped, DETAILS INCOMPLETE.

1176 At both the winter and summer solstice siut fall down and careful men remember and take stock of their dreams. Those who are fortunate obtain a kw l .

1178 The emtx, sister's son, takes precedent to a son.

1180 If a small boy is naughty, always fighting with his siters and brothers and generally making himself objectionable, his parents request some man of quiet and even temperament to cure the child. This man watches until he sees the youngster displaying his bad temper, when he seizes him and thrusts him and his sister into a large basket

which he fastens securely and ties above the doorway of the house. The basket is left there all day, the children crying and howling, with no one paying any attention to them; this cures the lad of his bad temper. It is a term of reproach to be able to say to a lad, "You're a basket boy." A basket is tzl .

1182 When Jim Pollard was about 12 he was lazy and disobedient so that his parents were forced to take drastic steps to cure him. They asked a man of quiet temper to help them, and the latter watched until he heard Jim refuse to go to fetch water one morning. With a rush the quiet man seized Jim and forced him down on his back stomach in spite of his frantic and terrified kicking. The man had provided himself with a pata lta, a needle of deer bone used in sewing skin clothing, this he inserted up Jim's anus until the blood flowed copiously. Then he was released when he slunk away to bed where he remained all day. When the bleeding had ceased the quiet man cut some chips from the canoe of an energetic person and rubbed these on the wound, at the same time telling him to be like the canoe, always active and never idle. This treatment improved Jim's behaviour.

1184 When a boy is about 10 years old his father, if he is a careful parent, begins to beat his son with a whip of cem, ?plaited bark. The beating is administered in the early morning before the youngster is sent out to wash in the river. As the child grows older the whippings are x of increased intensity, until for a boy of fifteen or sixteen they are administered four times a day with the parent's full strength. It is a point of pride for the lad never to writhe or show that he is in pain. The whippings are not given at fixed periods, but when the parent feels so disposed. This is done to make the lad strong, respectful to his elders, and in general a fit recipient of x kwaladjut. The whip is known as anukitz q, the beaten boy as apikim.

1188 Among the first people sent down to earth by the supreme god were four who landed at the River Teold, on the mainland opposite Fort Rupert. The names of the four were, Ninits mlaix, a man who became the leader of the group, Nuy aix, a woman, Anusk m tl m, a man, and another woman, Snuh m t mana. On this earth they met a skot , bee, which helped them by pointing out the proper road and killing eveil things which barred their road. Ninits mlaix plucked a number of twigs from the branches of a spruce tree near the ocean and these twigs became people, over whom Ninits mlaix lorded.

This story belonged to a deceased brother of Billy Pollard, who knows little about it. The mask accompanying it, which was used at a m, consists of a human face, said to represent the deceased brother, above which there is a blue, frog-faced mask, with movable lower jaw, red mouth, and hooked nose, the whole ornamented with cedar-bark.

(NOTE.) The above is incomplete, due to insufficient knowledge on the part of my informant, and no interpreter.

1190 Mt. Nusk lst is a stalt m among mountains. Like a stalt m it had several names, Tcakwa ak s, Sanut q m, and others; these names belong to several persons now living. Like a person too the mountain was sent down from above at the beginning of the world, and took up its position at Tcawat, in the interior of Vancouver Island behind Alert Bay, from where, like a person, it moved to its present position midway up the Bella Coola valley which the mountain had heard was a pleasant place. Many people landed on this mountain after descending from on high, among others being the stalt m Nusmata or Coqmai, he had two names. He had brought with him from above a house, named Kamatso n , which when set up on this world became large, so large that all its owner's family and descendats could live within. Outside the door of the house Nusmata had a totem-pole, Nut oq q, to be erected. Inside the house there dwelt S tzalant (echo) who was very clever at learning foreign languages, and who was always an

incessant talker, whose rolling voice reverberated not only through the house but through the whole of the countryside. When S tzalant summoned the people for a dance he used the word Nusnuslika. At the present time when a mask of S tzalant is used he is portrayed as having an ever-changing mouth.

Not long after the completion of the house and totem-pole Nusmata set out one evening to fish for salmon with the aid of torches; he took with him his infant son. During their absence a snow-slide descended and blotted out the town, killing all the inhabitants except one slave who concealed himself inside the totem-pole; the slide was due to the mountain being angry at the erection of the totem-pole. When the survivors returned to their buried village they at once set about re-building it, and in time it again became prosperous as the people increased in numbers in the world. They built a fish-dam to supply their wants, using tools fashioned from stone obtained from Mt. Nusk lst, this stone is known as skalst. In time Alkw , the son of a Stu x stalt m , married Nusmata's daughter Sk mnu ana, and Nusmata moved to Qomkotz.

The above story is a personal possession.

1191 When Schooner was first born his father gave him an a tut name, S txalant . This was his only name until he was three or four years old when his father summoned the people of Tc mot , his own village, orated some ancestral story, which he gave to his son and with it the name Hemcua. This is a stalt m name, but only used for children. It did not cofer the dignity of stalt m on Schooner, but it gave him merely the name. When he was about 18 or 20 years old however, his father gave m in his honour, propounding that henceforth the name Hemcua should be confirmed and its owner, Schooner should be made a stalt m . A little later his father gave a second m in his honour, at the same time presenting his son with his own stalt m m name, Noakila. Not long after he married a woman of mixed Qomqotz- Bella Bella ancestry: after a few years he was able to give a m of his own withe the assistance of the wealth brought

to him by his wife's family when they were fictitiously "buying her back"from her husband. On this occasion he obtained the name hahxm Leh ml sila which had belonged to one of his wife's relatives. Then for a long time he worked very hard, saving as much as he could, also adding wealth through marrying his sons fictitiously to various women, until he was able to call in all the foreign tribes for a huge m at which he took for himself the name Qomanak la, which, like the last, had belonged to one of his wife's family.

In addition to the above stalt m names he has at least three kusiut names, with each of which there is the right to carry out a certain ceremonial. These names are Nutwimax, meaning "the open moon" (which has reference to his right to his right to dance at an eclipse), nqlax, meaning hx "He who goes by night", and Qloq, meaning "High".

1194 A very long time ago there was water over all this world except on the very summit of Mt. Nusk lst where all the people flocked as a refuge. As proof of this flood there is the fact that clams are still to be found above Stu x. Not very many years ago a man, Seheq , set out with the intention of climbing to the top of Mt. Nusk lst. When he was part of the way towards his objective he saw fragments of rope which had been mmax used for mooring the canoes of the refugees, as well as the hooks which had been used for raising the boxes used at the salmon weirs, but all were reduced to soft debris resembling burnt paper. After seeing these things a strong wind arose which hhxm forced Seheq to descend.

He was determined to ahhnimxthmxrmhimx succeed, so on his return home he told his wife of his failure, and that he proposed tox remain continent for a year. This is done when a man greatly desires anything, and during the period intercourse with any woman brings failure while should the man's wife hold intercourse with any man her husband would meet disaster on his enterprise, whatever that might be. After a year he set out on a windless day, easily gained the point which he had scaled one year before,

and continued his climb until he reached a pleasant grassy place, Sawhan s. Here he thought dwelt Sisnax t , the mysterious siut woman to whom all mortals are as slaves, she is also known as Aiot a, "The sorrow-maker", or as Qamai tz. He went no further, returned home, told his story, and lived for many years. When old and about to die he went away to Mt. Nusimusta, a mountain on the North side of the Bella Coola River, and nearer the sea than Nusk lst.

1196 When a man is absent on a war-party his wife at home must remain continent, should she hold intercourse her husband would suffer an injury.

When a war-party is travelling only a little food is eaten and strict rules are prescribed to define the manner of eating. The man in the bow eats first, chewing the food (dried salmon) four times on the same side of ~~the~~ his mouth that he paddles, after each time of chewing swallowing, so that he swallows four times in all. Then he passes the food to the second man who likewise chews four times on the side of his mouth that he paddles, and passes it back to the man behind him, until in course of time it reaches the captain in the stern. If possible he eats everything that is passed back to him but if this is impossible he throws what he has not eaten over his back. Water is passed down the canoe in a similar manner, each man gulping four times except the captain who drinks it all or passes what is left over his back. When in camp for the night wood is always collected and piled as if for a fire but one is never lighted. (1)

Arrived near the hostils village a scout-canoe is sent ahead to spy out the enemy's dispositions, and after its return the attackers conceal themselves behind the village armed with bows and arrows, and spears, both missiles tipped with obsidian, and protected by moose-hide armour. An attack is always launched at dawn; a fierce shout is raised as the attackers swarm into the unsuspecting village where they kill all the men and carry off the women and children as slaves, neither a woman or a child is ever killed. The attacking party often includes slaves who themselves capture